19: Guérin and Bernard--564 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 622, 682, 692

He [VMM: i.e. the magistrate in a savage community] is a justice of the peace, and he always tries to conciliate the parties. There is no murder among these savage tribes, but theft is rather frequent and only in exceptional cases does the victim render justice himself. The parties appear before the magistrate, and he tries to appease the feeling of hatred between them and to make the delinquent restore the goods or at least pay compensation for them.

22: Wiedfeldt--28 [5] F-5 (1913) 1914 Formosan Aborigines
116, 682 Atayal

If anyone deliberately kills a member of a clan, he is killed in turn by the family of the victim, with the help of the clan, if this is needed. A fine of from 15 to 20 rokosch-kaha [MC: clothing used as money] is imposed by the tribal chief for the deliberate killing of a member of the tribe. If it is not paid within the appointed time as a ransom for the murderer, he is killed. If someone is accidentally killed, which is not infrequent in the hunt, where many hunters crowd around the wounded animal and make blind thrusts with their spears, the tribal chief sets a fine of from two to six bintoan [MC: clothing of less value than rokosch-kaha], according to the circumstances and to the means of the criminal.

22: Wiedfeldt--28 [6] F-5 (1913) 1914 Formosan Aborigines
116, 682, 851, 847 Atayal

As long as children do not have a name, there is no punishment for killing them. A child that is capable of running around alone at a distance from the hut always has a name.

25: Plaut--40 U-4 (no date) 1903 Formosan Aborigines
682 Puyuma

Among the Amis and the Puyuma the murderer has to surrender all of his goods and chattels to the family of his victim. Revenge is not permitted and it is treated like ordinary homicide.

25: Plaut --40 [2] U-4 (no date) 1903 Formosan Aborigines
116, 571, 682, 721

Murder and homicide. Among the natives of the Palisha district, the punishment for murder is exile. But life outside the clan society is a miserable existence, and the banished man's most ardent desire is to be allowed to return home. Head-hunting offers him an opportunity to win this permission. If he succeeds in capturing a Chinese head, he sends it to the tribe as a sign of victory, and then some time later he may return home without being in danger.

25: Plaut--40 [3] U-4 (no date) 1903 Formosan Aborigines
116, 682 Tsou

The Tsoo natives give the murderer to the family of the victim, and then they exact vengeance or take money compensation as they see fit. If the murderer is an opponent with whom the members of the family do not dare to deal, the men of the tribe are summoned to support them. At the close of the expiatory proceedings there is a general feast in the honor of the victim.

25: Plaut--40 [4] U-4 (no date) 1903 Formosan Aborigines
116, 622, 682, 692 Paiwan

The chief of the Paiwan convokes a tribunal of selected members of the tribe for the abjudication of capital crimes; the murderer is always permitted to pay a ransom, and its amount varies according to whether the perpetrator can show a "just cause" for his deed or not.

25: Plaut--40 [5] U-4 (no date) 1903 Formosan Aborigines
116, 682 Amis

Among the Amis and the Puyuma the murderer has to surrender all of his goods and chattels to the family of his victim. Revenge is not permitted and it is treated like ordinary homicide.

25: Plaut--40-41 U-4 (no date) 1903 Formosan Aborigines
116, 682

All of the tribes believe that homicide caused by negligence is the act of destiny, that the murderer has simply served as a blind tool [41] and, accordingly, that it would be unjust to punish him or to pursue him with hate.

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

565 291 [301] are only allowed to be worn by chiefs; and embroidered *lionpao* (long clothe), *koŋ na kinimaʔaŋ* (long skirt) and *kasuja tsino at sovanaŋ* (trousers) by chiefess.

Ornaments, especially *lailai* (feather ornaments), *patal na paŋaŋiliŋ* (hat-ornament made of leopard's teeth), *taʔata* (shoulder ornament made of a kind of shell), *tsalaral* (silver shoulder ornament), *aliatpula* (glass bead necklace) are only allowed to be used by nobles.

E. Right to perform ceremonies

565 554 a) Felicitation on having an elder offspring is only performed by the nobles. A gun and some iron ware must be sent to the maternal relatives on this occasion. This is called *lɔmiɕi*.

565 583 b) A bride price is called *ɕiniliɕi*. According to the social status, it is divided into three classes: *mamatsaŋiraŋ*, *maluvtsivtsik* and *talaʔalalak*. *mamatsaŋiran* consists of a piece of cultivated land (*atunaŋaŋ*) a household of serf (*wadis*), five kinds of iron articles; *maluvtsivtsik* only two or three kinds of iron article; and *talaʔalalak* only two or three iron articles. The marriage ceremony also differs between nobles and commoners.

764 565 c) Funeral rites: At the death of a chief, the whole village wears mourning dresses for five days, *maluvtsivtsik* and *utsiputsipoŋ* a month. At the death of a *matuvtsivtsik*, his relatives and *utsiputsipoŋ* wear mourning dresses for a month, and his *umutel* five days. At the death of a commoner, his relatives wear weeds for a month.

F. Privilege from criminal trial

565 [687] a) A commoner will be fined a penalty of a pig, a bottle of wine, several iron articles by his lese-majesty (*napanuŋatsɔ*) to a chief. A noble commits no lese-majesty.

[554] b) If a commoner's house is carved, his body tattooed, and his clothes decorated, he is regarded as having committes a crime of arrogation (*napatsɔra*). He will be fined a penalty of the same as that of a lese-majesty.

[685] c) The nobles commit no crime of robbery (*tsɔmav*).

[682] d) A murderer must pay the equivalence of the price of the murdered which differs according to one's social status. If a commoner murdered a noble, all properties of his own as well as his brothers will be confiscated, and he himself will be exiled from the village.

[684] e) The nobles commit no crime of adultery, but a noble may ask penalty from one who commits adultery with his or her spouse. A commoner who ravishes a chiefess will be heavily punished and exiled from the village.